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comprehensive than the volume previously under review. Cranmer is used as the lay figure about which to fashion the history of the Reformation in England, from its beginnings in the Italian Renaissance to the Settlement under Elizabeth. The book is, in fact, a good brief history of the English Reformation. The influence of Cranmer upon its doctrinal and liturgical standards is made prominent. Through his influence the Anglican church was saved from reverting to Rome or from becoming Calvinist, and instead "became deliberately comprehensive." "The peculiar achievement of Cranmer lay in his framing a *modus vivendi* so effectively inclusive in its scope that Laud could rule the same church whose children in later generations were brought up on the *Pilgrim's Progress*; that church which a few years since included among her sons Lord Shaftsbury, Dr. Pusey, and Dean Stanley."

A feature deserving especial commendation is the list of excellent and complete chronological tables covering the entire period. They increase greatly the value of a valuable book.

GEO. E. BURLINGAME.

THE UNIVERSITY OF CHICAGO.

DIE STELLUNG DER JESUITEN IN DEN DEUTSCHEN HEXENPROZESSEN.
VON BERNHARD DUHR. Köln: Bachem, 1900. Pp. 96.
M. 1.80.

THIS book is published under the auspices of the "Görres-Gesellschaft zur Pflege der Wissenschaft im katholischen Deutschland." The author, a Jesuit, succeeds in the main in his purpose to give a fair account of the attitude which the Jesuits assumed toward the trial and punishment of witches in Germany in the sixteenth and seventeenth centuries. Many Protestant writers accuse the Jesuits of having taken a leading part in the terrible business. Some Jesuit writers go to the opposite extreme, and maintain that their order opposed it and sought to mitigate the punishments of the victims. The author shows clearly that the Jesuits as an order took no official ground concerning witchcraft, and that many Jesuits entered zealously into the search for witches, while some deplored it; in short, that the Jesuits were affected by the prevailing delusion precisely as other men were. Incidentally he gives us many interesting facts in reference to the epidemic of superstition and terror which swept over Europe and sent thousands of innocent persons to the stake. He writes with a certain degree of freedom from ecclesiastical fetters. He admits that some of the popes were mistaken about witchcraft, and thinks that the bull of Innocent

VIII. and the briefs of Leo X., Adrian VI., and Gregory XV. concerning it do not come into the category of official infallible decisions in the sphere of faith and morals. He acknowledges that Innocent VIII. "was badly informed by a credulous and uncritical inquisition, and gave an advantage to injustice, because he enabled the witch-burners to appeal to the authority of a papal bull."

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

THE CONTEST FOR LIBERTY OF CONSCIENCE IN ENGLAND.
(="Divinity Studies," No. I.) By WALLACE ST. JOHN,
PH.D. Chicago: The University of Chicago Press, 1900.
Pp. 155. \$0.75.

THIS study of the memorable contest for liberty of conscience in England was undertaken in connection with a course of study in the department of church history in the University of Chicago. It is mainly historical, and deals with the original sources. The writer, after examining the pamphlets that were accessible in the library of the university, spent some months in London, and made use of the very large number of documents in the British Museum.

The first chapter relates to the beginnings of the contest for liberty of conscience before the time of James I. The second relates to the period of the earlier Stuart kings. The third traces the discussion during the time of the Commonwealth (1649-60). The fourth carries the discussion through the reigns of Charles II. and James II. The last chapter is entitled the "Period of Political Agitation," and carries the discussion to the time of John Stuart Mill.

This book is very rich in citations from original authorities. Beginning with the *Utopia* of Sir Thomas More, and the writings of the early Anabaptists, who taught "that no man ought to be compelled to faith and to religion," the author discusses the writings of Robert Browne and of John Robinson. He does not agree with Dr. Dexter in the statement that "Robert Browne was the first English writer to set forth the true relation of the magistrate to the church." In 1614 Leonard Busher, an Anabaptist, published a "Plea for Liberty of Conscience." The next year appeared "A Dialogue," which proved "that no man ought to be persecuted for his religion." Almost every year a new pamphlet on that side of the question was printed. The authors were, almost all of them, Baptists or Quakers. Many of the early Puritans are quoted as on the side of a state church. "The Bloudy